

without going away with the feeling that I had just seen a man on whom either famine or fever had done its worst. Their position is certainly most demoralizing and disheartening. They are despised alike by negroes and planters. They manage to draw a wretched subsistence from a patch of Indian corn round their log cabin, but they will not work for others, as they would

THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, MAY 2, 1857.

BEWARE OF FALSE ISSUES.

Such is the caution given by the New York Post, to the Republican party, in the caption of an article in which the writer proceeds to caution it against identifying itself with the cause of the colored man. And proceeds in substance to show that if the party would be successful, it must so demean itself as to merit the appellation it sometimes assumes, of the "White Man's Party." The articles in the Evening Post are generally characterized by good sense and do not commonly contradict themselves as the one now in question does. The true issue according to the tenor of this article, is the interest of the white race, and yet it admits that the great question is "whether the free man or the slave, shall till the soil of this continent." Yes truly this is the question. It is not a question of white or black but one of the rights of manhood. And he who narrows it down to one of complexion whether white or black, introduces a false issue which will defeat the ultimate good of the conflict. But we will give our readers the article and they can judge of it for themselves. It is important as pointing to the policy, which is probably to govern the Republican party. Its base of action is to be narrowed down so as emphatically to become the white man's party; and many of its members will most probably, as they may, in entire consistency with the exclusive principles here avowed, seek to make it a party only for white men who are native to the manor born.

BEWARE OF FALSE ISSUES.

There appears to have been a systematic attempt on the part of a majority of the federal Supreme Court and of the Chief Justice in particular, to prevent the people from knowing the true nature of the case of Dred Scott. All applications for a copy of the Chief Justice's opinion, though coming from quarters entitled to respectful treatment, have been denied, without apology or explanation, or at least such explanation as was due.

One of the effects of this reticence on the part of the court has been to divert public attention from those points in the decision which are not yet fully before the country—the rights of the white man in the free States and territories—and to concentrate it upon the one point about which the judges seem to have left no ambiguity or uncertainty—the incapacity of the negro to become a citizen.

Admitting the unreasonableness, the absurdity and the historical inaccuracy of the facts and arguments upon which this point of the decision rests, and admitting to the fullest extent the duty we owe to protect and sustain all the rights of a free people among us, we cannot but regret the prominence which this question is acquiring, and the absorbing importance attached to it in our legislative and political assemblies. In our estimating the wrongs of the black man, there is great danger that the Republicans may do what the abolitionists have always done—overlook the rights of the white man. The struggle which is going on between the North and South is not merely for the negro, but for the white man. The rights of the white man, for the simple reason that the negro has nothing like as much involved in the contest as the white man has. We are opposed to the extension of slavery, because it degrades labor; it demoralizes the character; it corrupts the young; it diminishes the productive power of the soil and the productive power of its population; it depreciates the value of all kinds of property; it is an obstacle to compact settlement, and as a consequence, to every general system of public instruction, literary or religious; it develops bad passions without providing any means of restraining, controlling them, and generates a lawless state of society; and finally, under our Constitution, it confers upon slave proprietors a political representation based upon property, which is denied to our citizens. All these are reasons why, as abolitionists, we are opposed to the extension of slavery, and why we have co-operated most heartily on all occasions with that political party which was organized upon the principle of making all other questions subordinate to the great question of slavery extension.

It is our duty to keep as much of our federal domain as we can, open for the free laborer, and prevent its being overrun by the negro to the extermination or degradation of the industrious but poor white man. Whether the free man or the slave shall till the soil of this continent is the great question which now divides the federal party. We hope that issue may not be narrowed down to the least important question whether the negro ought to be a slave, or whether he can become a citizen. We say less important, because viewed in their political aspects, they are of less importance both to white and black.

In the first place, slavery in the states, where alone it admits of remedial action, is beyond the reach of a national party; it must be managed within and by the people of the state, as they are managing it now, and with gratifying success, in Missouri. As to its political rights, the negro is entitled, under our constitution, to the extension of slavery, so far as the majority of the community in which he lives are disposed to give him, for that is all the whites have. It is of comparatively little practical importance to the negro to be a citizen even of a free state, so long as in half of the states he is held in bondage, and in all is inferiorly regarded as an inferior creature. What he most needs is, to rid his race of the prejudice growing out of the degradation of a portion of it to bondage. Nothing can be done to that end, half so efficacious as to enlarge the area of free territory, and increase the number and dignity of free laborers.

Besides, the extension of slavery barbarizes and degrades the white. This is not true of the black, to anything like the same extent. The most that can be said of the effects of slavery upon the negro is, that he is degraded, and does not keep pace with the civilization around him.

But there is another reason why questions which begin and end in the political and civil condition of the black race, ought not to be accepted as the basis of action of a national party. The great body of free laborers in the country are, and must be, without reason, jealous of the greater solicitude usually manifested by the abolition party for the negro than for them. This solicitude they do not share; so far from it, they will neither eat nor sleep with the black man; they will not labor with him if they can avoid it, and have never felt inclined to share with him all their civil and political rights. This may be a narrow and illiberal prejudice; it may work a great injustice to the colored race; nevertheless, as long as it exists it is idle to attempt to organize a national party based exclusively or principally upon sympathy with African blood. The present crisis, for they are more numerous, they have much more at stake, and with them it is vested the political means of accomplishing anything, the blacks being disfranchised in more than half the states, and not holding the balance of power in any.

If the Republican party is ever to accomplish any national results, it must not treat free white people as objects of secondary concern. They are a majority in the country; they are the only race that is capable of governing it, and they will never consent to be governed by the interests of a minority of another race, who will always be an inefficient minority.

This whole article strikes us as a most miserable pandering to the grossest popular selfishness, prejudice and tyranny of the nation, as recommending a course which cannot be otherwise than suicidal to the object proposed vis. the "poor whites" and their protection in the enjoyment of their rights. The wrongs and hardships which the writer comments as coming upon the whites, come

put them on a level with the slaves. Those who can muster up enough money for the journey invariably make their escape to the western wilds; but a great number, of course, are compelled to stand their ground, and go along as best they can, with their hearts full of bitterness. There are among them some of the hearty enjoyments of existence; none of the pleasures, frivolities, gaieties of present life in all European countries. They are generally far removed from all neighbors of their own rank; they cannot associate with the negroes. They are, in fact, "lost" and die, melancholy, taciturn, surly and sickly. With these passing remarks let me drop the curtain on them. They are an unpleasing vision. The world has for years been ringing with the wrongs and miseries of the Turkish rajah and the Irish peasant. I have seen a good deal of both. In physical comfort the rajah occupies a position of which "white" men's "happy dream" in the lightness of heart in the joys of the mind, the Irish peasant is a king in comparison.

COLORADO CITIZENSHIP.

In the Senate of Massachusetts, last week, Hon. U. W. Albany, as Chairman of the Committee on Federal Relations, to whom the subject of colored citizenship was referred, in connection with the recent decision of the U. S. Supreme Court, made an elaborate report showing the facts of the national history, and the progress of the national government and of the several States. It establishes the fact, that from the earliest period, free persons of color have been admitted to the citizenship of the United States—have been so designated in the constitutional debates, and have been repeatedly recognized by acts of Congress. Impressed colored seamen have been repeatedly claimed by the national government as citizens of the United States. Chancellors Kent, Jay, and others, under our constitutions and laws, have free inhabitants, born within the United States, or naturalized, under the laws of Congress. If a slave, born in the United States, he is, in the eyes of the law, a citizen of the United States, and is, in the eyes of the law, a citizen of the United States, and is, in the eyes of the law, a citizen of the United States.

Whereas, the State Department of the United States has of late refused passports to colored citizens of the United States, contrary to the former established usages of said department; and Whereas, the late decision of the supreme court of the United States in the Dred Scott case has virtually denationalized the colored citizens of Massachusetts; therefore

Your Committee respectfully recommend the passage of the accompanying Act—

Be it enacted by the Senate and House of Representatives, in Congress assembled, and by the authority of the same, as follows:—

Sec. 1. The Secretary of State is hereby authorized to issue to any citizen of this Commonwealth who may apply for the same, a passport or certificate under the seal of the Commonwealth, setting forth the age, and a general description of the person applying for the same, and that he is a citizen of the Commonwealth of Massachusetts, and such passport or certificate shall be granted to any citizen whatever his color may be; and may be in any form which the Secretary of State may think expedient.

Massachusetts can do no less than this—but ought she not to do more? Of what avail will this passport or certificate be in a foreign land? This Commonwealth is not an island, and she cannot defend her citizens abroad, however cruelly outraged. What if the United States Supreme Court had "virtually denationalized" the white citizens of Massachusetts, as it has done the colored, would they be content with a State passport? Would they be here to such a Union, to sustain such a government? Not unless they were ready to be slaves! And are they not solemnly bound to make common cause with their ostracized colored fellow-citizens, and to declare that they will not submit to such a despotism for one moment?—The Liberator.

NORTHERN DEGRADATION.

In the Milwaukee Free Democrat we find a letter to Mr. Booth, the editor, from the Rev. W. B. Briggs, formerly a slaveholder in South Carolina, and afterwards for many years a resident of Cincinnati, where he was very active in the anti-slavery cause. He is now, it seems, Clerk of the senate of Wisconsin. He writes to Mr. Booth to sympathize with him in the persecution he is now suffering at the hands of the National Government. He says:—

"It seems to me it would have been more to the honor of the Republicans in the Legislature to have sacrificed all their political hopes by causing the state to assume this burden, at whatever pecuniary cost, than thus to suffer the ignominy of tagging one of her citizens, no matter who he may be, to be sacrificed to the insatiable malignity of that usurping power which tramples in the dust the constitution of the sovereign State, and rides roughshod over constitutions and everything else, to extend and perpetuate the accursed system of human chattelhood. Oh, when are the people going to be aroused to a full sense of the degraded condition of the so-called free States under the tyrannical rule of the Lords of the Lash? How is it that any Wisconsinian can endure the idea for a moment that the citizens of his State, replying to statute book, slave-catchers for any mean Southern task-master who might send a U. S. Marshal to order them on the chase? I am a native Carolinian, and however I hate my system of human bondage, this fastens with stronger fetters than those of iron her poorest citizens. I will not be humiliated by slaves. I am proud that I can pledge my word for her that she would never sink her State sovereignty as to allow a master, even from the State of Georgia, to have the fugitive slave enactment of the Federal Government to be executed within her borders. No, never! When Barnwell Bickett of South Carolina, in the United States Senate, denounced that enactment as unconstitutional and a blow at State sovereignty, he indicated what would be the action of South Carolina should any such enactment as that ever be made practically applicable within her limits. If the Virginia master gets his runaway from South Carolina, it is because her own laws allow it, and not because the Federal enactment of 1850. And yet, Northern States—aye, and even the State of Wisconsin—will allow the slaveholder's crawling minion to seize the property of his fellow-citizens, to feed the rapacious maw of the infernal master, and not furnish him the means to maintain his right against the usurping authority.

But, my friend, you stand in a proud attitude.—The honor of self-sacrifice in such a cause is worth more than gold. What if you should be made poor? What if you should have to go to prison? What if you die there? Your suffering, your poverty, your imprisonment, your death, may be necessary for the salvation of your State. Then let it be.

But God grant that our next Wisconsin Legislature may, for the honor of the State, acknowledge its indebtedness and foot the account."

From the Charleston Mercury, April 9.

PROSLAVERY APPEAL FOR BLEEDING KANSAS—MISSOURI IN DANGER.

It will be seen, by an official notice in this paper, that the General Committee appointed by Mayor Milion has forwarded a Committee to canvass the whole city for the purpose of drawing up a report for the southern settlers of Kansas. It is the last

time that the southern people will be called upon to contribute to this cause, and their action will now determine whether Kansas will belong to the South or to the North. We have so often expressed our opinion of the vital importance of this question, that we need only allude to the leading facts at this time. We consider that the question of slavery in Kansas directly involves that of slavery in Missouri. This great state, probably the richest in internal resources of any member of the Confederacy, is bordered on the east, almost to its southern limit, by the free state Illinois. The greater portion of its slave population is in the counties of the west, bordering upon Kansas. By allowing this latter to be abolished, we place Missouri between two fires. We, in fact, make her slave property valueless, and give her up to the pillage of the freeholders.

The great body of the People of Missouri are heartily with the South. Her slave population has increased as rapidly as that of any other state in the South, and their number is now over one hundred thousand. It is believed that in no part of the South is slave labor more profitable than in Missouri; and we have the testimony of a multitude of competent witnesses, that it will be equally profitable in Kansas. It is not, therefore, a mere barren victory that we aim at, in the acquisition of this territory. We shall win a great and valuable domain—rich in mineral treasures, and, in the productiveness of its soil, and in a remarkable degree, favorable to health. These considerations it seems to us, enough to excite every true Republican to aid in this final and decisive effort to secure Kansas for the South. Success is completely within our power, if we only have the spirit to make even moderate contributions in support of that gallant band of western men, who have lately so manfully, not merely for themselves, but for us.

From the Wheeling (Va.) Intelligencer, April 13.

ANTI-SLAVERY IN VIRGINIA.

As against slave labor, we avow our preference for the gradual introduction of a system which will eventually, and without disturbing the rights of any man, commit the industrial interests of the state to intelligent Anglo-Saxon labor. We advocate this, because we believe and know that slavery is an "unnatural curse"—aye, Mr. Argus, we repeat your ill-fated words—an unnatural curse to the soil of Virginia. Who does not know it?—We pity the man who has arrived at the years of maturity, and confesses his ignorance of the fact, that Thomas Jefferson, whose memory the Argus affects to reverence, said so, and many others of the early fathers also so declared. Even in the latter days, for instance, member of Congress from the Maryland district, made a speech which threw such delicate shades as Black Republicanism in the background. Yet the Argus would like to excite antipathy against us for the simple advocacy of white men's rights—because our preference is for free laborers, rather than for its intense "niggerism."

But, thank Heaven, the day is past when the Argus can affect us; the news that comes rolling over the western plains from St. Louis tells us that the great Juggernaut has passed away and that, from this time on, free speech and free labor, "twin children of the gods," will sway the destinies of the country.

From the St. Louis Democrat, April 13.

SLAVERY AND RAILROADS.

The returns of our late city election, and the emphatic voice which went up from St. Louis, declaring the opposition of her people to her extension of slavery, have reached the eastern cities, and already the effect upon capitalists is beginning to be seen in a most marked manner. Numerous letters have been received here within the past two days, from men of large business connections with the railroads and various industrial enterprises, all congratulatory upon the immense impetus this triumph will give to the credit and capital and commerce of St. Louis.

Amongst many that have been shown us we submit an extract from one to show the tenor of all the letters from one of the largest capitalists in New York, formerly a resident of this city, and well known for his high standing and bold comprehensive grasp of thought, to many in our midst. Speaking of the election of Mr. Wimer, he says: "I am greatly rejoiced at your glorious triumph in St. Louis. It will mark the beginning of the end to every one of your roads, and millions to St. Louis. It will give your city an increased impetus that will from this time on mark an era in your history."

Such language from a man so competent to judge and so familiar with St. Louis and Missouri, in all their interests, speaks volumes, needs no comment.

From the Newport (Ky.) News.

FREE SOIL LADIES.

A number of Kentucky Free Soil ladies went from Newport to Cincinnati on Friday last, with the anti-slavery ladies seeking refuge in preparing clothing for the fugitive slaves, who, on all favorable occasions, flee from bondage, naked and clothed, to a land of liberty. Rev. Mr. Davis, of Cabin Creek, Ky., was present and sang and prayed with them; and, being ready for returning to his home, he had a farewell and departed. These ladies are making their association strong and effective. They are increasing in numbers, and are determined to do their work of charity. Their sympathies are the most zealous and their object most affectionately pure and noble. They are a beautiful illustration of ray of sunshine, and even the children of slave masters (colored) have received, at the request of their white parent the guardianship of these ladies—have been educated and raised by them in a respectable manner, and now walk in honor and righteousness before the world, with their heads held high, and down their heads in confusion, sorrow and shame. These ladies are the embodiment of humanity—loved by the transgressor—adored by the righteous, and thanked by the despised and helpless orphan. Such an association of ladies, organized for the purpose of relieving the suffering, doing good to men and shield what their inhumanity has caused them to down and cast from their freedom, and also those who escape from the hand that binds them with iron chains for no crime but that of a wish for liberty, deserves the respect and admiration of all true natives of the earth. What must be said of them when they seek their affectionate arm to protect their ill-gotten offspring? These industrial sewing circles will soon become the admiration of the world and put to shame the inhumanity of Southern wrongs. This Society, reflecting as it does, aid from the transgressor and the humane, must become powerful and strong. Heaven has willed their protection and success, and even the wicked angels of the forces of suffering woman. They melt before her affection and yield to the omnipotency of her love. Such is the character of woman's natural affection, and such the character of reckless, domineering man in the sight of his wrongs. The charms of this Society will go abroad in the South, melting the hardest heart into sympathy for those they have chained and abused, and opening the eyes of humanity to the wants of a despised and disfranchised people.

On behalf of Montreal Young Men's Christian Association.

Now SCROGS COOLED DOWN.—A pro-slavery

division by the name of Scroggs, got excited a few days since and marched about the streets with a loaded double-barrelled shot gun, swearing that he would exterminate the whole race of d—d Abolitionists. He was a young fellow, about 25 years of age, and catching old Scroggs by the collar, ordered him about his business. Scroggs didn't like the looks of either Mr. Haller or his revolver, and promised to be very good and quiet if his life was spared. In fact the fire eaters are modifying their tone amazingly, and quite a number of the former pro-slavery men are coming in from making Kansas a free State.—Cor. Chicago Tribune.

This Scroggs is the father of the bells of Leavenworth—the young lady who offered her hand as a prize to the man who would bring her the scalp of an abolition woman.

From the St. Louis Democrat, April 13.

CONCLUSIVE TESTIMONY.

That the recent decision of the United States Supreme Court is beyond all defense or palliation, in its Catholic Quarterly Review, denounces it in the following terms:—

"We have no more disposition to interfere with slavery where it legally exists than have our Southern friends, but we do protest against an opinion which places negroes as such not only out of the pale of the law, but out of the pale of humanity. If opinion once went that length it was the business of the Court to brand it as a disgrace, and not to recognize it as law. The Court should lean to the side of the weak, and set its face against oppression. The negro race is no more, in the eyes of the law, than a dog, and a reason why they should be enslaved, or why

the Court should join the stronger against the weaker?"

This condemnation is the more remarkable when it is remembered that Chief Justice Taney is a Catholic, and that Mr. Brownson's Review has long been an ultra pro-slavery paper.—Liberator.

A RIGHTeous TESTIMONY.

The Young Men's Christian Association of Montreal has withdrawn from the "Confederation of Christian Associations" for the reasons set forth in the following circular, to which we give place with great satisfaction. This is an example of Christian disavowal of iniquity which we commend to the imitation of similar Associations in the Free States.—Anti-Slavery Standard.

To the Young Men's Christian Associations of the United States and British Provinces.

YOUNG MEN'S CHRISTIAN ASSOCIATION, Montreal, April 1857.

DEAR BRETHREN:—At a late meeting of this Association, after having long and prayerfully considered the matter, and after earnest and repeated deliberations, it was resolved, by an almost unanimous vote, "That as Southern Young Men's Christian Association, connected with the Confederation, refuse membership to Christian young men of color; and forasmuch as no discussion of this question will be permitted in Convention; therefore, Resolved, That the Montreal Young Men's Christian Association do withdraw from the Confederation of Young Men's Christian Associations of the United States and British Provinces;" and the undersigned were appointed a Special Committee to prepare and address a circular to the various Associations of this continent setting forth the reasons which impelled us to this course.

Addressing ourselves to this hardly less painful than important duty, we invite your serious and candid consideration of a few facts and thoughts, which will, we trust, be received, by all in the same spirit of Christian love and charity which prompts them. We utterly disclaim all unkind feeling and censoriousness of spirit in the remarks which follow, as foreign to our thoughts and intentions.

At the Convention held in this city last Summer, members of this Association made the painful discovery that, in a portion of the Associations connected with the Confederation, Christian young men were denied the privilege of membership solely on account of a difference of race or color, and that a strong feeling, and what the members of this Association could not help considering an unchristian feeling, existed on the part of those Associations on this subject. Allusion to it in Convention only created discord, and brethren who sympathized with and acknowledged the rights of all men were denied this privilege by their connection with the Confederation.

The "Basis of Organization" adopted at the Paris Convention, and ratified by the Confederated Associations on this Continent, reads as follows: "The Young Men's Christian Association seek to unite their young men, and to glorify in Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men." On this broad platform, we recognize no distinction of race, color, or nationality; and no qualification, save that of sincerity and consistency of life. No distinction of race or color is there made, but the privileges of Christian fellowship, and the advantages of Confederation, are accorded alike to all young men who love our Lord Jesus Christ, and who will themselves of these advantages avail themselves to extend them to all young men who are ready to conform to the same simple requirements.

We conceive to be the only fair and true construction of the terms of the "Basis," and we attempt to limit or qualify them, as calculated to impair the usefulness of individual Associations, and essentially to weaken their confederated strength. Nay, more, we look upon such a distinction as a direct denial of the equality of the spirit and teachings of Christ, who declares, in unmistakable terms and by forcible illustration, every man to be our neighbor and entitled to our Christian sympathy and regard; and a virtual denial of the Divine truth, that "in Christ Jesus there is neither Barbarian, Sythian, Bond or Free."

Thus far we have spoken of the action of individual Associations, but a further cause of deep regret is found in the fact that the Confederation, endorsing that action by its non-recognition of existing Associations of Christian Young Men, who are not distinguished by the same distinctive regard to its individual members as that which obtains in the Associations alluded to.

On this ground, then, we take issue, claiming, as we do, on the broad basis of the Constitution and of Gospel Christianity, the same rights and privileges which we enjoy as free men, and as citizens of our country, and as members of the Christian Church, and as disciples of Christ, who declares, in unmistakable terms and by forcible illustration, every man to be our neighbor and entitled to our Christian sympathy and regard; and a virtual denial of the Divine truth, that "in Christ Jesus there is neither Barbarian, Sythian, Bond or Free."

In foreign missionary fields we rejoice to extend the right hand of Christian fellowship to the converted Brahmin and the Hindu—to the Hottentot and the benighted Negro of Africa; and when these are transplanted to a land of Christian civilization, we do not deny them the privileges we accord to them abroad. Nay, far more do we value the benefits of the Confederation than, by identifying ourselves with it, as sacrifice our feelings of sacred duty to exclude those whom Jesus loves, of whatever race or color, from full fellowship and communion with us.

In conclusion, such being our views and feelings on this subject of membership, it is our privilege and our duty to bring them to the notice of all sister Associations in the only way left open for us, and to urge upon them a prayerful consideration of their duty in this matter. We earnestly hope that you will all be brought to the same mind, and pray that you may all be brought to the same mind, under the mind of Jesus, our common Lord and Saviour.

A union of Young Men's Christian Associations, confederated together on the broad and comprehensive basis of the present Confederation, pledging themselves individually to carry out its principles, with no other qualifications than such as the Gospel requires, and without distinction of persons, is the devout desire of all Christians; and with all such Associations we stand ready to unite either in the present or in a new Confederation, if such be needful.

To your own consciences, under the guidance of the Divine Spirit, we commend this matter, hoping and confidently believing that the result will redound to the glory of God, to the success of Associations, and the salvation of souls.

With renewed assurances of warmest Christian love and unabated interest in your spiritual prosperity.

We remain your brethren in Christ,

F. E. GRAFFIN, T. JAMES CLAXTON, WILLIAM DUNN, P. W. WOOD, GEORGE S. BROWN.

On behalf of Montreal Young Men's Christian Association.

Now SCROGS COOLED DOWN.—A pro-slavery division by the name of Scroggs, got excited a few days since and marched about the streets with a loaded double-barrelled shot gun, swearing that he would exterminate the whole race of d—d Abolitionists. He was a young fellow, about 25 years of age, and catching old Scroggs by the collar, ordered him about his business. Scroggs didn't like the looks of either Mr. Haller or his revolver, and promised to be very good and quiet if his life was spared. In fact the fire eaters are modifying their tone amazingly, and quite a number of the former pro-slavery men are coming in from making Kansas a free State.—Cor. Chicago Tribune.

This Scroggs is the father of the bells of Leavenworth—the young lady who offered her hand as a prize to the man who would bring her the scalp of an abolition woman.

upon them not because the slave has a dark complexion but because he is a slave. The remedy for evil is his emancipation; and this is the only remedy. And to this issue all efforts should be directed. The question is free labor not free white labor, for we have had, and still have the most abundant evidence, that white laborers cannot be free under a government which enslaves its black and tawney laborers. We agree with the writer that "nothing can be done so effective," for the elevation of all black and white, as "to increase the number and dignity of free laborers." Yes again we say, "free laborers"—not white laborers. God has united the race of man in one common destiny they hold a common right to liberty and all efforts of slave holders, democrats or republicans to separate them into masters and slaves, will bring the penalty inevitably attached to crime.—What God hath joined together men cannot with impunity put asunder.

The charge that abolitionists "treat free white people as objects of secondary consequence is ridiculous and false. True they seek to abolish slavery as the first great object. It is also true that as the slaves are mostly colored people, it is colored people they seek to emancipate. They differ from the Post in not being willing to let slavery continue, because the slaves are colored.—It is melancholy to see the Post which has spoken so many brave words for freedom ignoring the millions of slaves in this country, and counselling the party for freedom" also so to do; and urging that the true issue before the country is not one of human liberty but that it concerns merely the rights and prosperity of a class. It is the Post and not the abolitionists, that narrows down the question and makes a false issue at this important crisis.

Governor MEDARY.—The Chief promoter and defender of the pro-slavery democracy of Ohio for many years past has been Sam. Medary of the Ohio Statesman. He has lately received his reward in the appointment to the Governorship of the Territory of Minnesota.

Away from Columbus he has been known only for his unscrupulous and unprincipled support of the Democratic party and of all its pro-slavery measures. Probably no man, in Ohio has labored more effectively than he to sustain and perpetuate the pro-slavery sentiment of the State. The Columbus folks say that in addition to his eminence as a border ruffian politician, he is also distinguished among his personal acquaintances as a "jovial, warm-hearted and generous fellow."

In honor of these personal virtues, they had a parting jubilation before he left to carry out Buchanan's principles in Minnesota, when republican Legislators hooted with the "jolly warm-hearted" Democrats, and Governor Chase honored his brother Governor with a eulogistic speech. Probably this is all right, as the Republicans seem well satisfied with it. At all events Governor Chase has proved his claim to christian character, for no politician, has ever lived about another with more pernicacity and meanness than has Sam. Medary, for the last ten years, about Governor Chase and his special friends. We hope the Minnesotians may be the gainers by this Republican heaping of coals of fire on the head of their Buchanan Governor. Governor Medary has been the defender of the administrations of Shannon and Woodson in Kansas. Whether the honors heaped upon him by Republicans as well as Democrats, will encourage him to model his own administration after their pattern the future will tell.

The probabilities are that it will not materialize him from following in the foot steps of these illustrious models, so far as circumstances will permit. So that it strikes us that it would have been better had it been left to the Democrats alone to rejoice at, and honor the promotion of their "jolly, warm-hearted" champion.

THE METHODIST CHURCH.

There is hardly a village in the West, where there is a Methodist Episcopal Church and circuit preacher, where the people are not taught that there is no Slavery in the Church North; that the North separated from the South because they would not be complicated in the guilt of slave holding, unless indeed the teachings from the pulpit are positively of the Southern stripe, justifying Slavery from the bible, from the practice of the patriarchs, from the silence of Jesus and the slave rendition of Paul. How this denial of facts is to be reconciled with the honesty and intelligence of the Methodist Ministry, we are unable to tell. But we commend to our readers who live in the neighborhood of such Ministers, the testimony on the subject which will be found on our first page to-day. It probably will not affect the clergy who disseminate the fiction of the anti-slavery of the Church, but it may be serviceable to some of their flocks who are led astray by misrepresentation and false glosses.

We find the following account of a discussion on this subject in the New York Conference, which reveals well the animus, of the controlling influence of the Church. After passing resolutions in favor of the Colonization Society.

Mr. Woodruff rose to an explanation. He was a minister of the Lord Jesus Christ, and cared not for inconvenience or for the discomfiture of his conscience. He thought the doctrine of the day, the great question, the monster evil of the day. The Rev. Herman Bangs, last year, declared his course at Danbury, which gave new vigor to infidelity, and made the cause of true religion pure.

The Rev. Nathan Bangs and others called Mr. Woodruff to order, but he was allowed to proceed. The position he took was that the Church had a right to be heard, to denounce this enormity which was stalking in the land, unchecked. When the highest Judicial authorities in the State were recording their infamous verdict.

The Rev. N. Bangs solemnly protested against this language, and entreated Brother Woodruff to desist for his own sake.

Mr. Hatfield—"Let him go on, we will take care of him."

Mr. Bangs—"It will be enough for you to take care of yourself."

After some confused interchange of remarks, rational unbelittling the occasion, and avowing of personal sympathy with the anti-slavery cause, and the opposition, Mr. Woodruff proceeded to a similar strain, advocating the spirit of the resolution to wage war against the institution of Slavery.

The Rev. Mr. Kennedy protested against this discussion, and was rather sharply answered by the Rev. Mr. Flog.

The Rev. Herman Bangs said he had been charged with quoting Scriptures in support of Slavery. He would say that he had never said a word in favor of Slavery in his life. His calling was to preach politics, Abolitionism, or Pro-Slavery, but to do the work of his master, Jesus Christ, to save souls. He was opposed to bodies ecclesiastical meddling with civil institutions; it was not their business. They could find no precedent for it in the acts of the Apostles; Christ abstained from meddling with the civil government and civil institutions. They had one work to do, and that was enough for them, without meddling with political questions, and the Slavery question is political. He believed that God re-

garded the slave and the slaveholder, and who may both be Christians. He remonstrated with slavery existing in New York, and he had preached to slaveholders and received them as Christian brethren. The speech which he was accused of making at Danbury was reading Paul's Address to Ministers, and he did not know that he could read it with better effect than on this occasion. He believed it to be true, and he was not ashamed to read it anywhere; he was ashamed of God's word! Not! If they had put a one-sided account upon it, it was their fault; a man prejudiced on one side can never see the truth; it is only one who stands aloof. Slavery was not a question for the Methodist Church to discuss.

The Rev. Mr. Perry then entered into an elaborate review of the question, which we would like to publish in full did our time and space permit, but we are compelled to give but a brief synopsis. He said, strange as it might sound, he was an advocate of Squatter Sovereignty. He believed that it was in accordance with the Constitution, with common sense, and with the best interests of the people, to determine the form of the law under which they are to live, whether they would have Slavery or not. If he were there he would vote against it; but if the question arose in a State he did not live in, he would not interfere. He believed New York had a perfect right to introduce Slavery if they saw fit. He believed the people of Kansas had a right to say whether they would have Slavery within their boundaries. He held that it was not their mission to preach crusade against Slavery here, any more than against Slavery in the West Indies or polynia in Utah. Though the latter (polynia) could not exist in accordance with the laws of morality and the laws of God, he believed that Slavery could exist without sin. The slaveholder who committed no crime. This crusade against Slavery saved no souls; it made no converts to Christianity, and created an injurious agitation wherever it was discussed. A minister forfeited no rights in the abstract, yet it was expedient for them in their calling to surrender to the will of their rulers. It was not in accordance with the duties of their calling to attend primary meetings or take the stump. He deprecated the dispart arrangement of the Judges of the Supreme Court as men devoid of integrity and ignorant of law, when their accounts had scarcely been read the Constitution, and the laws of the land. He believed that Slavery was an assumption he could not take. It was concluded, he called the attention of the gentleman to the anecdote which gave rise to the alleg "Laf the shoe-maker stick to his trade." Let them leave the legislation to statesmen who have devoted their lives to its study. It was true enough for them to preach and lawyers to expound the Bible.

The debate was continued until the recess, but was not resumed during the afternoon session.

CARR BROWN, the hero of Kansas battles has been sent trying to raise means to arm and equip his "minute men" in the Territory on relinquishing this unsuccessful enterprise he writes:

"I leave the States with a deep feeling of regret and sadness; for, having exhausted my own small means, with my family and brave men; suffered hunger, cold, nakedness, (some of us imprisoned in irons,) wounds and death; some of us lying on the ground for months in the most sickly places, dependent on Indians (in part) for care and subsistence; being hunted like wolves—after all this in order to sustain a cause which affects every man, woman, and child in the Republic, I cannot avoid the wealth, luxury, and extravagance of this 'Heaven supplied People,' secure even the necessary supplies for a common soldier!—How are the mighty fallen!"

JOHN BROWN.

Boston, April, 1857.

"A GREAT PRIVILEGE."—It is the custom of our Legislatures when abused by the newspapers to bring it before the bodies of which they are members as a question of privilege. The Ohio Statesman has published a scurrilous article against Mr. Plon of Trumbull County he subsequently arose in the Assembly and said:

"Mr. SPEAKER—I rise to a question of privilege. I have been abused by the Ohio Statesman. I consider it a great privilege to be abused by that paper."

THE ANTI-SLAVERY BUGLE.

ANOTHER IMPOSTOR.

The people of color seem not at all exempt from the common weaknesses and vices of the race. The race for speculation, or in other words, the determination of men to live by their wits rather than by their labor, has reached this class of persons notwithstanding Judge Tany pronounces them not citizens. The most convenient way of attaining their object seems to be with many of them to avail themselves of the general sympathy now awakened in behalf of their class. Hence they are often found soliciting aid under false pretenses and sometimes with no inconsiderable success. It behooves all the true friends of the colored man to be on their guard against such impostors. We find an exposure of one of this class in a light mulatto man calling himself CHARLES WILSON, who some three or four weeks since, levying his contributions upon the benevolent people of Baltimore, Baltimore, Atwater, and other places. He also visited Salem by the friends to whom he had letters of introduction here were suspicious of him, he collected but little, and left quite indignant at the abolitionists, for their want of sympathy with the slave. He represented himself as having been formerly the slave of Col. Charles Taylor of New York, Kentucky, and wished to raise \$400 to purchase a daughter. He had recommended from Rev. Mr. Smith of Windsor, Canada West, and other clergymen and told a very plausible story.

Mr. Harvey D. Smalley of New Baltimore wrote to Col. Charles Taylor of New York. The letter was opened by Mr. James Taylor of that place, who replied to it as follows:

New York, Ky., April 13, 1857.

H. D. Smalley, Dear Sir: Your letter, directed to Col. Charles Taylor, was received last evening, and as my father was absent from home, I took the liberty given by your direction of opening it. After reading it, and a few moments reflection, I was convinced that the generosity of yourself and friends had been sorely imposed upon—and permit me to give you some unmistakable reasons for such a conclusion.

1st. There is no such person living in New York, Ky., by the name of Col. Charles Taylor, that is, in the knowledge of our family, and as we have always resided in New York, and would have known if such a person did reside here. 2nd. I am authorized to say that there is no such person. Our reception of your letter was owing to the fact that my father's address (which is Col. James Taylor) was somewhat similar to it. I cannot but think that the letter you mention having been signed by Charles Taylor is not a genuine one.

2nd. We never owned any man by the name of Wilson. My grandfather, at his death, had a great many negroes, all of whom have been liberated by his children since his death. Some years ago, a few of the negroes of my grandfather went to Canada, from whom this negro man (Wilson) may have obtained sufficient knowledge to have fabricated his story—he may have heard of Col. Taylor, without knowing his right name. 3rd. Again, another reason I have to believe Wilson an impostor, is that I am confident that there is no such person in Kentucky as Col. Charles Taylor—there are many Taylors living near Lexington and Frankfort, connections of ours, but none that I ever knew or heard of under the name of Col. Charles Taylor. Certainly in New York or this neighborhood, there is no such person—so you may rest assured that you have been deceived.

Hopeing this may be satisfactory, I subscribe myself your obedient servant.

JAMES TAYLOR, JR.

SLAVERY AND THE MARRIAGE RELATION.

Many persons in the country are in no inconsiderable state of excitement of late about "free love," "Mormonism," the law of divorce, and other topics connected with the marriage relation. But there is one phase of the subject which excites no special attention. It is well known that among the four millions of slaves who in this country there is no such thing as marriage either legally or morally recognized by either church or state. The relation exists only by the arbitrary will or caprice of the masters who claim husbands, wives and children as chattels, and who treat them as so much live stock, the increase of which will minister to their profit and the increase of their horses, cattle or swine. Our church members who would excommunicate a man or join to such a "free love," rejoice to welcome in Christian fellowship the supporters, defenders and participants in this system of concubinage, worse than the polygamy of Utah. It seems this subject has been before an association of Baptists in Alabama. These Divines have no hesitancy in stating the true relation which exists on their plantation on this subject as the following extract will show. They say:

"Marriage among slaves has certain limitations, and may be the subject of special rules. Its condition is peculiar; their union requires for its legitimation the consent of a superior authority; as husband and wife they assume no new relation to the law, and acquire for themselves, and can transmit to their posterity no new civil rights; and finally, as to the matter of property, it is not subject to the same rules as in the free state. Hence, as in the condition of the Roman slave, the law, on account of the remoteness and complications of the subject, has almost entirely ignored this matter. In heathen lands, there is among slaves a capricious and temporary union, but no true marriage. In Christian lands, slave marriages are committed to the negligence of civil legislation to the churches. An ecclesiastical committee, appointed some five years ago by the Missouri Baptist General Convention, and consisting of Mr. J. C. Peck, Adiel Sherwood, Hon. Judge Sale, and Dr. J. C. Peck, stated in their report that there was no statute law, whether statutory or prohibitory in Missouri, or the other States, touching the marriage of slaves."

The Free Presbyterian commenting upon this paragraph says:

Now let it be remembered that this is the deliberate and mature decision of an orthodox ecclesiastical body of divines. They declare that the marriage of slaves is subject to restrictions, that their union cannot be legitimate without the consent of their master, that as husband and wife they assume no new relations to the law, and their union is continually liable to separation. Now one word in rebuke of the diabolism that has created this peculiarly in the condition of the slave! All that is treated as legitimate and right! In Christian lands, the negligence (!) of legislators, the subject of slave marriages is left to the legislation of the churches. How much the slave is ready to gain by this arrangement, perhaps the Free Presbyterian will serve to show.

There is an extract in relation to the "regulation of marriage." After specifying that the mutual consent of the slaves should be insisted on, they say:

"Yet the consent of the master should always be insisted upon, as necessary to the validity of the law. It is due to the relation which the master sustains to the influence which his future movements may have upon the connection then to be responsible to a proper sense of seriousness and of duty on the part of those who enter it. So important do we regard this antecedent condition, that we advise that a marriage contract entered into without the will of superiors should be held as null."

Comment upon the above paragraph would be derogatory to the intelligence of our readers; we therefore omit it.

We might give other extracts of a similar kind, but the reader has, perhaps, by this time, formed a notion of the ecclesiastical ideas of the slaveholders in relation to the marriage of slaves. Was there ever a greater absurdity than to call such unions marriage? Was there ever greater blasphemy than to attempt to torture the Scriptures of Divine Truth into a sanction of such sham unions.

We have more than once affirmed our conviction that the whole superstructure of pro-slavery theology rested upon a substratum of real infidelity, and every development we see of its spirit and teachings only confirms our previous convictions upon this point. Has the religion that thus shamelessly subverts the marriage institution, and converts that sacred ordinance of heaven into the pagan contumelious, a decent claim to the name of Christianity? And yet we will venture to say that this same religion is in advance of the general ecclesiastical action in the slave States upon this question. A correspondent of the same paper from which we make the above extracts, in some remarks respecting this same report, notices it as in advance of public opinion and ecclesiastical action generally. Speaking of the extreme laxity of the laws, he says: "And our too lax statutes are rigidly compared with public opinion and church discipline in reference to the marriages of slaves." How long can the churches of the North hold fellowship with such bodies without being leavened by their abominations? W. G. K.

UNITED STATES CITIZENSHIP IN MINNESOTA. We take the following paragraph from a Minnesota correspondent of the New York Tribune.

Governor Medary, whose jolly virtues Republicans and Democrats honor with toasts and speeches, will doubtless second these patriotic views of the Rev. Mr. Fullerton.

The recent decision of the Supreme Iniquitous Court of the United States in the Dred Scott case, was directly anticipated by Mr. Fullerton, formerly a preacher of the Gospel—now Register of the Land Office at Stillwater. This gentleman has an instinctive appreciation of his position as a representative of the Slave Democracy, and gave it as his opinion, several months ago, that a negro is not a citizen of the United States, and cannot, therefore, claim the right to sue in the Federal Courts. The late Secretary of the Interior, Mr. McClelland, decided otherwise, and truly stated, in reply to a letter of inquiry from Mr. Iraian Lawrence of New York, that there was nothing in the laws of the United States or Territorial regulations to prevent a citizen of African descent from suing in the Federal Courts. Mr. Fullerton, in a scurrilous letter, such as a receding brother from the Old Dominion can fitly write, acknowledged the authority of this official ruling. Since the Supreme Court's decision he has again enlightened the public, exultingly alluding to the conformity in opinions entertained by himself and the five justices of the Court aforesaid. As he will probably be sustained by the present Secretary of the Interior, it may be well for colored men who have cherished the hope of making homes for themselves and children in this inviting Territory to defer the final preparation until the contrary can be made to appear. Nowhere is that contempt for the rights of colored men, which passes current in Washington and Quakerdom for Democracy, more strongly and uniformly evinced than among the Government officials in Minnesota.

The great question of the people, not separated in this sentiment, and more than recognize the right of Southern whites and negro-traders to the appellation of gentlemen.

GOOD TEXTS.—The Boston Traveller says Wm. Lloyd Garrison and Parker Pillsbury lectured on Slavery, at Leominster, on Fast Day. Disregarding his Excellency's advice, they preached political sermons, from the texts:

"Is not this the Fast that I have chosen, to loose the bonds of wickedness, and to undo the heavy burden upon the oppressed you free, and to break every yoke?"

"If thou bring thy gift to the altar, and there rememberest that thy brother hath sought against thee, leave there thy gift upon the altar; first go and be reconciled to thy brother."

They had large congregations.

MILITIA LAW.—Our late Legislature set about revising the militia system in this State, and the assessors are busy enrolling the defenders of their country. Whether we are to be favored with annual "trainings," we are not informed.

BIRD A DOG.—One of the hands in our office while passing along the street one day this week was bit severely in the elbow joint by a large dog belonging to one of our citizens. On the same day another person was also bit in the hand by another dog. To keep such animals about town is a gross outrage against society. Our town authorities should see the nuisance abated.

MISCELLANEOUS SUMMARY.

KANSAS. We clip the following from the Kansas Herald of Freedom of the 18th ult.

Mr. Whitfield, Capt. Emory and Colonel Woodson have each been appointed to positions in different land offices in Kansas—Leavenworth Journal.

CAPT. EMMETT was in command of the party which shot the lamented Wm. Phillips last summer at Leavenworth, and was concerned in all the difficulties in the vicinity of that town, particularly the expulsion of Free State settlers from the Territory.

GENERAL WHITFIELD commanded in person one of the expeditions into Kansas, and a warrant is now in the hands of an officer for shooting Mr. BAILLIE, and was implicated in the murder of CATTELL.

WOMAN has been the plaintiff tool of the pro-slavery party from his induction into the Territory down to the present. It was under his orders, as acting Governor, that KANSAS with his 2,700 men invaded the Territory, and marched upon Lawrence, on the 14th of September last.

The three are worthy of each other. Their appointment will induce a smile from Atchison himself, as his success in getting such supple tools-hand ecclesiastics elevated to posts where they can serve their party so well. If President Buchanan had searched the Territory over he could not have found three men who would have been so unscrupulous in their official acts as these. We had hoped that the Border Ruffian administration had closed in Kansas, but with these men in the land office, we are apprehensive it is but just dawning.

NEARLY ALL FOR FREEDOM.

A gentleman from Illinois, who has been traveling for some weeks in Kansas, visiting almost every part of the Territory south of the Kansas river reports that he should judge ninety-nine one-hundredths of the population of the Territory were in favor of making it a free State. Our own opinion has been that nine-tenths are in favor of a free State, while no man of intelligence has pretended to place the number above five-sixths in favor of freedom. Our private opinion is that now we have a population of nineteen-twentieths in favor of a free State, and that this disparity is daily on the increase.

FILLING UP. It is estimated, and we believe the figures are not too great, that from 1,500 to 2,000 persons are now entering Kansas daily. They are scattering all over the Territory, and settling in every part of it. The heaviest portion of this emigration, thus far, which has passed through Lawrence, has gone to the Neosho, or some of its tributaries. To our friends in the States it will be cheering for them to know that nineteen-twentieths of all the emigration this season to Kansas has been from the Free States.

QUINROAD, K. T., April 22.—Secretary Stanton publishes an address to the people of Kansas, in the London Standard. He says the Territory has recognized the authority of the Territorial Legislature, and the validity of the Territorial laws, and especially recognized the act providing for a Constitutional Convention. He presumes the Convention will submit the vital question of the domestic institutions of the State for a subsequent vote by the people. He thinks then Congress will admit the State immediately, and recommends a general amnesty for all past enemies and prosecutions. He expects Gov. Walker to be at his post by the middle of May.

APPEARANCE OF THE BORDER RUFFIANS.—A correspondent of the Chicago Tribune, who has been spending some time in Missouri, gives the following description of the Border Ruffians:

"An old rickety straw hat, ragged shirt, buttonless overalls with a leather belt and a coarse pair of mud-covered boots constitute a 'full dress.' They have a few cards in their pockets, and their chief occupation is playing cards, and squinting tobacco juice and whittling with a dull jack-knife. They drink whisky for a living, and sleep on dry goods boxes—are all 'national democrats,' and delight in robbing honest laborers from Free State men. They generally carry a huge bowie knife and a heavy pack of cards, and expatriate at length on their exploits in Kansas among the six-foot abolitionists. They are generally about six feet high, epistle shanked and slab sided."

SUBSTITUTE FOR WHALEBONE.—A company in New York is now largely manufacturing a substitute for the whalebone used in umbrellas.

The article which they use for this purpose is ordinary rattan, which by various ingenious processes they impregnate with a peculiar compound, which not only fills all the pores, but makes the rattan as dense and elastic as whalebone, while its liability to split is removed, and unlike whalebone it becomes impervious to water, and by continued use improves rather than deteriorates. This new and useful material for umbrellas, canes and similar purposes, is furnished at less than half the price of good whalebone.

BLACK DIAMOND CUT DIAMOND.—Justice, like justice, is a two edged sword which can cut the oppressor as well as the oppressed. The Dred Scott decision has already turned to the advantage of the negro. Last week a negro was sued for debt in a Michigan court! He put in the plea that, under the recent decision, he was not a citizen, but a thing—not human, but property, and that, therefore, not indictable. The plea was sustained, and the creditor went home cursing Taney.

BIOGRAPHY OF DR. KANE.—Dr. Wm. Elder, of Philadelphia, is now engaged in writing a memoir of the late Dr. Elisha Kent Kane. If it prove to be what we expect it will, it cannot but add a deeper feeling to our present apprehension of the life and character of this noble and heroic explorer. It is written in the words of the old ballad:

"He was a true and gentle knight—
Ah, welladay! Amen!"

THE MURKIN.—An Order in Council had been issued, prohibiting the importation into England of cattle, or of horns, hoofs, hides, or skins from those territories of Russia, Prussia or Mecklenburg-Schwerin which lie on the Gulf of Finland, or between the Gulf and the City of Rubeck. This precaution has been taken to prevent the introduction into England of the infectious disease which is destroying the cattle of the Baltic provinces.

A WARNING TO PHYSICIANS.—Dr. Locock, the Queen's physician, has been peremptorily summoned from further attendance on the royal family, where he has been hitherto admitted on terms of familiar intercourse. His salary, £5,000 per annum, a royal present on each safe delivery of the Queen, and a large pension on her decease, are at stake. The doctor has made every effort to secure his reappointment, but the Queen remains inexorable. It seems that it came to the Queen's ears that Dr. Locock was given to too much talking and that, though she told Prince Albert that his habit of sleeping between two blankets was "a vulgar, dirty Dutch practice," she did not care to have it told abroad.—Liverpool Post.

THE INDIAN TROUBLES IN IOWA, MINNESOTA AND NEBRASKA are very serious, and a general border warfare with the Sioux and Pawnee seems imminent. Several parties have been murdered, wounded, and a number of women taken captive by the Sioux. Troops are in pursuit, and the frontier inhabitants are collected in temporary forts, and in a state of starvation. The poor soldiers and their families, as well as the Indians, will have a most miserable time of it. In North-east Iowa, there has been wholesale slaughter of white settlers by the same savages. At last the counts the troops were in pursuit of the offenders, and peace and safety had been restored to the alarmed residents in the region of Spirit Lake.

By way of St. Louis we have a report that greet excitement exists at that place, at the mouth of the Nebraska, in consequence of the Pawnee Indians having driven out a number of settlers at Salt Creek. A fight occurred, resulting in the killing of several Indians and one white man. Thirteen Indians were captured. Gen. Thayer of Omaha has raised a party of volunteers to protect the settlers.

ABOLITION IN THE SOUTH.—The Memphis Eagle and Enquirer says it is informed by a slaveholder of Tishomingo county, Miss., that there are many persons in that county who are avowed anti-slavery men, and that some of them are in the act of declaring they are for a dissolution of the Union.

"For the simple reason that such a catastrophe will necessarily result in the abolition of that institution." Our contemporary further alleges that it was distinctly charged, in 1851, by the Fire-eaters, that the secession of the Southern States would result in the abolition of slavery. This is certainly very singular, and rather startling. Abolition in Mississippi! We don't pretend to understand it.—New Orleans Bulletin.

MR. DALLAS.—An English paper says that there has been an American minister who watched the proceedings of parliament with an interest so engrossing as Mr. Dallas, and then it goes on to give the following concerning the colored representative from Hayti:

There has been but one drawback to his keen enjoyment of the strife of parties, and that is the absurd punctuality with which the ambassador of Hayti enters the diplomatic gallery when the honorable American minister is there. It is expected. The Haytian is "God's image cut in ebony," and Mr. Dallas' instincts give him the most possible berth, and the pleasure which curdly of the woolly hair and white teeth evidently has in making the American sensible that here in England they must meet on terms of social equality supplies no little amusement to the habits of the house.

The Attorney General of the United States has decided that the removal of the capital from St. Paul to St. Peter conflicts with the organic law, and is therefore, void. So the people of Minnesota have not the right to regulate their own institutions, but are under the complete control of Congress. It is a pity the capital wasn't a 'nigger,' and then Congress would have no control over it.

The New York Churchman quotes: "Let your women keep silence in the Church," in support of driving females from church choir. The editor don't want to hear "a woman sing in the sanctuary." The man who don't want to hear a woman sing either in or out of the sanctuary, isn't worthy of having had a woman for his mother.

The high price of upper leather has been somewhat checked in France, by a substitute of prepared muleskin—thick cotton twill, with a nap.

We learn, with great gratification, that the Earl of Derby, with that earnest feeling for religion and the well-being of the Church of England that has ever characterized him, has refused to allow any of his lordship's horses to be entered in any of the Steeple-chase in which the Church, used as a principle.—English paper.

EQUAL AND EXACT JUSTICE.—"Equal and exact justice to all men," says the Albany Journal, "was on the battle cry of 'Democracy.' They have not bravely overdone it. The year 1856 ends thus sustaining a property qualification here opposing emancipation in Missouri, screening thieves from the police in New York, repudiating State debts in California, proscribing voters for birth and opinion sake in Kansas, and denying the right of press, or legislature to open their lips when an arbitrary Court takes away the citizenship of half a million of people! 'Equal and exact justice to all men!'"

The number of Episcopal clergy in New York City has increased one hundred per cent since 1842. There are now eighty-six ministers of that faith there.

The Detroit Tribune of the 18th, says: The Presbytery of Monroe, which held its session at this place last week, passed some very strong anti-slavery resolutions, and looks forward with great agitation of the subject at the next General Assembly to be held at Cleveland.

In addition to four murder cases, forty-two bills for divorce are to come before the present term of the Supreme Court for Worcester county.—Mass.

OBITUARY.—The Mormons have lost one of their great lights—J. M. Grant—and the announcement of his death closes in the most approved obituary style: "He has gone now leaving seven disconsolate widows, and several children, four of whom are under eight weeks of age, to mourn their irreparable loss."

From the London Anti-Slavery Reporter.

FRENCH ABOLITION MOVEMENTS.

Our readers are probably aware that Mrs. H. B. Stowe recently paid a visit to France on her way to Italy. She appears to have awakened in the minds of the Protestant bodies there marked interest in the question of the abolition of Slavery, and to have turned their attention to one of the most practical methods of influencing public opinion in the United States, namely by inducing them to address a friendly remonstrance to their co-religionists in the states against the giant evil in their midst. We have not yet received a copy of the Address, but the following extracts from letters relating to it will furnish an outline of its purport:

"TOULOUSE, February 17, 1857. MY DEAR FRIEND: You will read with pleasure the letter of our worthy friend, M. Keller, of Paris, of which we send you a copy. We hope that a serious measure is about to be taken in favor of the Slave, and we believe our Presbyterian brethren in England and in Scotland ought to join their protest to the one we are about to make."

"We pray God to bless our humble endeavor. At all events, we believe some measure will be taken in America to diminish the sufferings of the Slaves it will be something gained if we could. I trust families should not be separated; 2. That blows should be given up. We should have cause to be thankful."

We have written again to our friend M. Keller, to say we believe our countrymen and sisters ought to be invited to join in this measure. Our Scotch brethren will not hesitate, we are sure, in doing so. Our friends in England will perhaps be so kind as to ask them to do so.

Your very affectionate friend,
M. L. COURTOIS.

It appears that an influential meeting of Pastors was held in the course of the same month, at the Eglise de la Redemption, a summary of the proceedings at which we subjoin.

"At this meeting the opinion was unanimous as to the propriety of a friendly but firm Address from the Protestants to the Christian bodies of America to protest against the system of Slavery, as an act of duty. Forthwith a committee was appointed, consisting of members of different churches to draw the Address. I took advantage of the opportunity to hand your letter to the Rev. M. le Pasteur Berger, a member of the Committee, in order that your sentiments, and those of many Christians of the Department, should be known."

Yesterday evening the elders, deacons, and members of the Consistory were convened at the Church of the Redemption, to hear the draft of the Address which was approved and signed unanimously. It will be at once printed with the signatures, and a copy forwarded to all the Protestant Churches in France, for signature. When all the signatures have been obtained, it is proposed to convene a mass prayer-meeting in Paris, to invoke the aid of our countrymen, and, especially His Grace on our American brethren, that their hearts may be open to consult only the will of the Savior in what lies before them to do on this grave question."

SALEM QUARTERLY MEETING OF FRIENDS OF HUMAN PROGRESS.

The next meeting of this association will be held at Fairmount. First day the 10th of 5th month 1857, commencing at 11 o'clock. The Friends and public generally are invited to attend and participate.

TWENTY-FOURTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The Twenty-fourth Annual Meeting of the American Anti-Slavery Society will commence in the CITY ASSEMBLY ROOMS (No. 446 Broadway, between Howard and Grand streets), in the City of New York, on TUESDAY, May 12th, at 10 o'clock, a.m. Wm. Lloyd Garrison, T. W. Higginson, Parker Pillsbury and Wendell Phillips are expected to speak at the first session.—A collection in aid of the cause will be taken.

The Society will meet at the same place on TUESDAY EVENING, at 7 1/2 o'clock, admittance 10 cents, and again on WEDNESDAY, at 10 a.m. and 3 p.m., admittance free. The arrangements for public speaking at these sessions are not yet completed, but among those who have been invited to speak are Rev. G. B. Cheever, Rev. Theodore Parker, Wendell Phillips, Lucy Stone, Rev. O. B. Frothingham, Robert Purvis, and C. L. Remond.

It is much to be desired that the friends of the Society should come together, in large numbers, from all parts of the country, to confer together upon the great interests of the cause at this eventful period.

We reiterate our former declaration, that the object of the Society is not merely to make 'Liberty national and Slavery sectional'—nor to prevent the acquisition of Cuba—nor to restore the Missouri Compromise—nor to repeal the Fugitive Slave bill—nor to make Kansas a free State—nor to resist the admission of any new slave State into the Union—nor to terminate slavery in the District of Columbia and in the national Territories—but in primarily, comprehensively, and uncompromisingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American soil, and to expose and confront whatever party or sect seeks to purchase peace or success at the expense of human liberty. Live or die, our motto is 'No Union with Slavery! Religious or politically!'

In behalf of the Executive Committee,
WM. LLOYD GARRISON, Pres.
S. H. GAY, Secy.

WOMAN'S RIGHTS CONVENTION—A CALL!

The undersigned, believing that the cause of Human Rights will be advanced by a Free Discussion of the subject, invite all who believe that Woman has a right, equal with Man, to participate in all the Educational, Social, Religious, Political and Legal advantages of the race, to meet in Convention, at Richmond, Ind., the 7th and 8th of May, at 10 o'clock, A. M. Good speakers are expected to be present, both men and women. Come one, come all!

[We omit the names.]

April 21, 1857.

Pennsylvania Yearly Meeting of Progressive Friends

The undersigned, a Committee appointed for that purpose, hereby give notice, that the FIFTH YEARLY MEETING OF THE PROGRESSIVE FRIENDS OF PENNSYLVANIA will convene in the Longwood meeting house, Chester County, on FIRST DAY, the 17th of Fifth month, 1857, at 10 o'clock, A. M. and continue its sessions, probably, for three days.

The distinguishing peculiarity of the Religious Society is, that, not being founded upon a creed, it invites the co-operation of every friend of Truth, Humanity, and Progress, without regard to sectarian or theological distinctions. The rights of those who come into our assemblies are graduated by no differences of sex, nationality, or complexion. We have no order of priests or ministers, lifted above their brethren, to address us in a voice of authority, to define the boundaries of thought, and interpret for us the will of God. Free discussion has for us no terrors. We say with MILTON, "Though all the winds of doctrine be let loose to play upon the earth, so long as Truth is in the Church, she will triumph; she never lost it, and she never will, till she has no more enemies. Let her and falsehood grapple, who ever knew Truth put to the worst by a free and open encounter?"

We assemble ourselves together, from time to time, not to wrangle about the abstruse dogmas of a dry and sterile theology, but for the renewal of our spiritual strength, and to worship the Supreme in the search for truth and virtue; to speak to inspire and promote the love and good-will among mankind; to confront in a manly spirit the great moral issues of the time; to testify against every form of oppression and popular wickedness; to invigorate every noble and generous impulse and every aspiration for purity and virtue; to speak words of encouragement, sympathy, and hope to the poor, the unfortunate, and the degraded, and to devise and execute plans for their relief. We accept, as expressing the spirit and purpose of our Association, these memorable words of HUMBOLDT: "The one idea which history exhibits as evermore developing itself into greater distinctness, is the idea of HUMANITY—the noble endeavor to throw down all barriers erected between men by prejudice and one-sided views; and, by setting aside the distinctions of religion, country, and color, to treat the whole race as one brotherhood, having one great object, the free development of our spiritual nature."

To all whose hearts incline them to co-operate with us in this spirit and for these objects, we extend a cordial and earnest invitation to meet with us at the time and place above named.

Joseph A. Dugdale, Rufahy Way,
Oliver Johnson, Thomas Garrett,
H. M. Darlington, Isaac Mendelhall,
William Barnard, Philena Heald,
John G. Jackson, Ruth Dugdale,
Lizzie McFarlan, Franklin Darlington,
Hannah P. Henshaw, Josiah Wilson,
Elizabeth Mendelhall, Susanna Chambers,
Sarah M. Barnard, Agnes Sanders,
Rachel Wilson.

COMMUNICATIONS for the Meeting may be addressed to JOSEPH A. DUGDALE, Hamorton, Chester county, Pennsylvania, or to OLIVER JOHNSON, Anti-Slavery Office, New York.

LONGWOOD MEETING-HOUSE is one mile west of Hamorton, on the road leading to Kennel Square. Strangers are informed that a daily mail-coach runs to the latter place from Wilmington, Delaware, passing directly by the meeting-house. The distance from Wilmington to Longwood is 13 miles. Between Philadelphia and Wilmington there is daily communication both by Railroad and Steam boat.

THE PARTNERSHIP heretofore existing between TWITCHELL & SPENCER is this day Dissolved, by mutual consent.

CHARLES TWITCHELL,
ROBERT SPENCER.

The Butchering Business carried on as heretofore, by Robert Spencer.

Salem, April 4th, 1857.

NEW SPRING And Summer Goods.

The subscriber has just received a splendid assortment of Fancy New and Fashionable Goods, embracing every variety of Dress Goods, Trimmings, Ribbons, Bonnets, Head-dresses, Artificial and French Flowers, Collars, Sleeves, Veils, French and American, Ties, Neckties, and Rail Road Corsets, Elegant New-Style Parasols from 25 cts to \$5.

Black, Drab and Green Pantaloon Cloths for Summer Clothing on Hand and made to Order.

At the Lowest Rates. Carpets I invite an examination of our New Stock of Carpets. New Style Summer Pantaloons. Cheap from 12 1/2 cts to \$1.00 per yard. NEW CRAWFELL STALLA and BROCHAS SHAWLS. NEW STYLE WIDE DRESS SILKS. Ladies' Kid Gloves and Kid Finish Silk Gloves, also best grades Kid Gloves.

REMEMBER that these goods for Cash will be sold very low. Our stock comprises every variety of Goods. From the best assortment of Dress Goods to Garden Seeds, including Groceries, as cheap and good as the cheapest and best. Queensware and Glassware, Hardware and all other articles in a general variety store, and will be sold upon the principle that a 'Nimble Shazence is better than a Slow Levy.'

JACOB HEATON.
Salem, April 11, 1857.

100 INSURANCE AGENTS WANTED!

\$100 PER MONTH WILL BE PAID! To travel the STATE OF OHIO.

Apply to JOSEPH GASTON, BELLAIRE OHIO.

The United States Constitution and its PRO-SLAVERY COMPROMISES.

The Constitution a Pro-Slavery Compact; or, Extracts from the Madison Papers, etc. Selected by WENDELL PHILLIPS. Third Edition, Enlarged. 12mo. 208 pages. Just published by the AMERICAN ANTI-SLAVERY SOCIETY, and for sale at 21 Cornhill, Boston. Also, at the Anti-Slavery Office in New York and Philadelphia. Price, in cloth, 50 cts; in thick paper covers, 37 1/2.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage, viz., forty-four cents for those in paper covers, sixty cents for those in cloth.

FOR SALE.

A Small Farm of 34 acres, situated two miles South of Salem on the New Lisbon turnpike. The place has on it a good two story house—a barn and a spring of pure, soft water, 25 to 30 acres of land can be purchased adjoining if desired, on reasonable terms.

Inquire of the editor of the Anti-Slavery Bugle.

SALEM IRON-WORKS.

Salem, Columbiana County, Ohio.

Sharp & King,

Manufacturers of Improved Steam Engines for all purposes; Steam Boilers of every description; all kinds of Mill Gearing; Iron Planes; Engine Lathes; Upright Drills; Gear-cutting Machines, &c., &c.

Gear-cutting done to order on New and Improved principles.

We Manufacture "Superior Engines" and Machinery for Saw-Mills, with which ordinary hands can cut more Lumber, with less expense for operation and repairs, than can be done with any other kind of Mills.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing 64 feet in diameter—and under—and 10 inch face,—and under—also to fill core wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing eggs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as bells. A good assortment of Gum Belting, always on hand at the lowest prices.

Cash paid for old Iron, Copper and Brass. March 28, 1857—1y.

J. M. MILLAN,

Dealer in Books, Stationery, Wall Paper, &c., &c., Main St., Salem, Ohio, has just received all kinds of Medical, Classical, Scientific, Poetical, Miscellaneous, Juvenile and School Books.

Blank books, Memoranda, Party books, Pocket books, Primaries, Portfolios, Purses,

THE ANTI-SLAVERY BUGLE.

Miscellaneous.

WENDELL PHILLIPS ON TEMPERANCE.

From the Boston Traveller.

Mercantile Hall was densely crowded on Sunday evening on the occasion of an address on Temperance by Wendell Phillips.

The meeting was opened with a few remarks from Joseph Story, Esq.

In commencing, Mr. Phillips said he was glad to be able to be there, to throw the least weight into the scale of this great movement. Twenty years ago, he became a teetotaler, and he had come so much of an element in his nature that he had almost forgotten the arguments with which it was sustained. He had not been able to give much to the cause other than an example, and that every one owed. He did not think with a man of forty a temperance speech could open a new light, for he could look back upon a life of life, and see in his own experience the whole argument for temperance. Much had been gained in twenty years in this cause; a drinking life had come to be looked upon with disgust; this was a great step. Formerly, you could not enter a public house but what in the very vestibule all the apparatus of intemperance stared you in the face. Twenty years ago, if you went to the Astor House, you had only to enter its doors to see the character of an American gentleman; now you had to go down stairs in order to find it out. In this country public opinion was the controlling power—get the ideas right, and the course will soon follow. He was in favor of the law to stop the sale of intemperance. Few young men were able to say "no." It was an angel wandered down from heaven who could say "no" under all temptations; it was the highest of human attainments. But as so few were gifted with the power, it was the duty of society to say "no," and thereby protect its members.

If a man lived through means of the liquor traffic brand him with the name. Nay, if he died by it, and it was necessary to write an obituary, put it at the end.

It had been said that public opinion was not up to the law, but the difficulty was that those men who went for the law left it to stand alone. The gentlemen who had spoken before him said he rejoiced in the success of the movement, but the reform could never be dispensed with; when we had saved that young man, we had not saved the one that comes directly behind him. He was inclined to believe that the temperance cause had been narrowed down too much.

It has been said by those who had visited Italy and Spain, and other European countries, that there was not so much drinking there as in this country; there was a good reason for it—they could not afford it; money was not so easily gained as it was in this country, and brandy was very dear. The great secret of so much intemperance in our country was that wealth was so easily gained by the masses. Temperance was not abstinence alone; it was cultivation and education. If you drive a nail out, you must supply the place with something nobler—tempt the higher faculties to expand.

If you cannot give a man the highest intellectual basis, give him the next position below—do not seek to narrow down and contract the workings of the mind. If we took away the amusement which was furnished by the custom of drinking, we must supply its place with something else. The will, great as it is, cannot stand alone; but he did not wish to doubt the power of the will. A little word accomplished great things at times. He once knew a man who, when a boy of sixteen, was about to start for the sea. When at the garden gate his mother came to him, and said, "My boy, I never saw the sea, but those who have told me that you are going where the temptation to drink is great; promise me that you will never touch the cup." He said, "Mother, I do." And he told me that that promise haunted him all round the world and whenever he was tempted, that mother at the garden gate, with tears in her eyes, rose up before him, and he was saved. Years after, when he had settled down in life, a man came to him, and thanked him for repeating that scene to him—he had saved him from a drunkard's grave. It took long ages to develop great ideas. He supposed that it would take a hundred years to develop the sentiment of this country which would acknowledge that a man had the right to speak as he thought, and a hundred years longer to acknowledge that a negro had a right to his personal self. He never saw a young man at the threshold of manhood, without trembling at the gauntlet which was to be run. It was a glorious thing for a man to be able to say in the autumn of life, that if he had never spoken brave words for humanity, he had not committed a single act which had tended to lower his brother in the scale. If we knew the value of temperance to its opposite, we should welcome it, and support it with the powers which we were gifted.

His closing appeal to the young men present was most beautiful production.

From the Boston Traveller.

CARTER, THE STATE PRISON MURDERER.

The case of Carter, who was last Saturday sentenced to be hanged, is one of the most remarkable which has ever occurred in Massachusetts. He is a mere youth, not quite 21, but as he sat in the prisoner's dock, he looked decidedly superior in intelligence and in features to any one we ever saw in the place of crime. He appears to be a person of cultivation. His language is admirable. As he stood up and addressed the Bench and Jury, in a quiet but firm manner, his words and the arrangement of his thoughts were as apt and well-chosen as the best advocates. Eugene Aram did not speak better in his famous trial, as Bulwer reports him. His bearing in Court was marked. He had nothing of the downcast, sullen look of the criminal, but sat on his hard bench in an attitude of almost gentlemanly ease. With no cravat or shirt-collar, and a poor coat buttoned across his chest, the only token of his appearance being apparently that his hair was brushed, he yet, to the eye of an observer who went into Court with all his prejudices inflamed against him, looked intellectual, self-assured, and sometimes commanding. His face is smooth and handsome, and his expression was haughty. From him it was not a look of defiance of life, and he would be as hardy and undaunted as a looking man as aristocratic society could show.

That a youth, thus talented and elevated by nature above the common plane of vulgar ruffians, should have deliberately committed murder, is one of the strange pages of life's mystery. He had no motive to murder. His State Prison sentence was one-third expired; he had but a year or two longer to stay in prison; he had never, so far as appeared, known the Warden when he killed, before. Yet he killed him. His first words after the killing were a full confession of premeditation, and a full confession of the justifiable reason therefor:—"I have been preparing for this," he said, and he added, "you'll know the reason at the proper time."

At the close of the evidence on Saturday night, when the packed audience of the Supreme Court had waited there for many hours, and the chief actors in the trial gave palpable evidence of their exhaustion in the worn and agonized expressions of countenance, which the lurid gas-light and dark shadows did not hide, the prisoner requested to be allowed to face the jury and speak to them. This was not improperly denied, and he spoke from the dock.

Calmly, dispassionately, with an aspect of profound earnestness and conviction, and in a distinct and musical voice, he then delivered to the jury his own plea—not the plea of his counsel, but his own. They had pleaded insanity; he pleaded—self-defense.

That plea and the evidence disclosed either a remarkable self-delusion, or a marvellous craft, reaching through several years, and commenced in the House of Correction, before he was ever in the State Prison.

His story is that he became perfectly satisfied in the prison that his food was drugged; not that it was poor, (as one of the papers has it), but poisonously drugged. That the insidious influence of that drugging had watched from day to day, and found it was wanting his life away to sure death. He remembered with the best of his powers, and she Warden. He also begged the prison physician

to give him medicines which would counteract these deadly effects. But he still found himself dying by inches. He made up his mind that the Warden was at the head of a conspiracy to kill the prisoners by slow destruction. If he could kill him, he might be saved; then the matter would draw attention in the highest quarters, the public eye would be attracted, investigation would follow, relief would come. The prison food would be changed, and for the rest of his term he would have wholesome food, which would enable him, at its close, to come out a sound and live man. Without this, he would be a dead man in a few months. Thus his act, in his eyes, (if this was honest), was an act of self-defense.

In confirmation of his belief of his statements, his counsel showed that while bread was given to the convicts occasionally, as a luxury, and was generally regarded by them, whether it was wholly sweet or not, as an exquisite treat and delicacy. But he gave away his white bread, because he thought it was more easily digested, and insisted on meat, meat, meat—because coffee could not be inserted in meat. So with his drugs and other liquids.

He utterly repudiated the plea of insanity. His counsel brought into Court several fellow convicts, alleging that Carter insisted upon having them all examined, when they would say, he was sure, that they, also, were wearing away their lives by the same subtle poison. But the Court would not allow them to testify on this point.

In this strange story Carter has persisted to the last. He calmly repeated it, when asked by the venerable Chief Justice the awful question, "What he had to say by sentence of death should not be pronounced upon him." He will doubtless repeat it beneath the gallows.

From the Knickerbocker.

DON'T SAY "YOU CAN'T."

Don't say "you can't!" there's joy in store
For all the happy humble;
And there is no
For all below,
Who choose to fret and grumble.

Each has a duty to perform,
To "fulfill an order;"
Do what you can,
To be a Man,
And Heaven be your rewarder.

Don't say "you can't!" but strive to think
That old Wexster never meant it,
Or if he did,
His conscience bid
Him long ago repent it.

Man is a Reaper, sent to bind
The harvest golden-spangled;
And mean the sloth,
Who quits his swath
Because the grain is tangled.

Don't say can't! we're sent to toil,
Where spades and sickles glitter;
Then, brother, hoe
Your honest row,
Amid the sweet and bitter.

Don't say "you can't!" let us while here
Lean one upon the other;
Descend the hill
With right good will,
To aid a fallen brother.

The clock on yonder mantle-piece
Is a picture human;
The brass, in part,
Shows man his heart,
In part the bell is woman!

The faithful hands move round and round,
They count the swift hours golden;
Each tiny wheel,
That turns with zeal,
Shows each to each, beholden.

Then, brother, heed the simple text,
And be a better neighbor;
Don't say "you can't!"
But, like the ant,
Load up, and strive, and labor.

WOMAN AND HER EARNINGS.

A recent British essayist on the laws affecting the Rights of Woman says:

"I was in Paris in 1844, on a visit to Dr. and Mrs. B., who took me to a milliner, Madame M., in the Rue Castiglione. She was an American, from one of the Carolinas, and being very clever and engaging in her manners, she was a great favorite with English visitors. Her husband was a great prodigal, and lived separate from her; but he was encouraged to come to her testable on a Sunday evening, when she paid him a weekly sum for his expenses. Some English ladies of rank promised Madame M.—good ladies, as they were called in London, and in an evil hour for her prospects she determined to do so. She was very successful, and very careful; but her husband found out her abode, and to her horror and surprise, collected all her money due, seized everything she possessed, and turned adrift in the world, she returned to just an equitable France. Oh! Madame R., she exclaimed to me before she went, 'how can you live in such a country as this?'"

"A respectable woman named —, having been many years in service, had saved a considerable sum of money, when she was sought in marriage by a man of suitable age, plausible manners, and a full confidence in his State Prison sentence was one-third expired; he had but a year or two longer to stay in prison; he had never, so far as appeared, known the Warden when he killed, before. Yet he killed him. His first words after the killing were a full confession of premeditation, and a full confession of the justifiable reason therefor:—"I have been preparing for this," he said, and he added, "you'll know the reason at the proper time."

At the close of the evidence on Saturday night, when the packed audience of the Supreme Court had waited there for many hours, and the chief actors in the trial gave palpable evidence of their exhaustion in the worn and agonized expressions of countenance, which the lurid gas-light and dark shadows did not hide, the prisoner requested to be allowed to face the jury and speak to them. This was not improperly denied, and he spoke from the dock.

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DON'T SAY "YOU CAN'T."

Don't say "you can't!" there's joy in store
For all the happy humble;
And there is no
For all below,
Who choose to fret and grumble.

Each has a duty to perform,
To "fulfill an order;"
Do what you can,
To be a Man,
And Heaven be your rewarder.

Don't say "you can't!" but strive to think
That old Wexster never meant it,
Or if he did,
His conscience bid
Him long ago repent it.

Man is a Reaper, sent to bind
The harvest golden-spangled;
And mean the sloth,
Who quits his swath
Because the grain is tangled.

Don't say can't! we're sent to toil,
Where spades and sickles glitter;
Then, brother, hoe
Your honest row,
Amid the sweet and bitter.

Don't say "you can't!" let us while here
Lean one upon the other;
Descend the hill
With right good will,
To aid a fallen brother.

The clock on yonder mantle-piece
Is a picture human;
The brass, in part,
Shows man his heart,
In part the bell is woman!

The faithful hands move round and round,
They count the swift hours golden;
Each tiny wheel,
That turns with zeal,
Shows each to each, beholden.

Then, brother, heed the simple text,
And be a better neighbor;
Don't say "you can't!"
But, like the ant,
Load up, and strive, and labor.

WINTER AND SPRING.

The farewell to Winter and welcome to Summer, by Mrs. Barry Cornwell Wilson, are beautiful and appropriate at this season, when "winter lingers in the lap of spring."

Go! winter, go!
Thy frozen locks and tresses white,
And locks that kindle not delight,
And breath that chills the young heart's glow,
And frowns that make the tear drop start,
No bliss, no pleasure, can impart:
Go! winter, go!

Come! summer, come!
With genial smiles and budding flowers,
And balmy gales and fragrant showers,
And smiles that clothe the earth in flowers,
Come! with thy bright and fairy hand,
And scatter gladness of the land:
Come! summer, come!

A RIDE IN LAPLAND.

Baird Taylor in one of his last letters in the New York Tribune gives the following account of his first drive with a reindeer.

Mr. W. sent for his reindeer in the course of the morning, in order to give us a lesson in driving. After lunch, accordingly, we prepared ourselves for the new sensation. I put on a pair of reindeer skin boots, and my friend put on a pair of reindeer skin boots, to assist us in case of need. These pulks are shaped very much like a canoe; they are about five feet long, one foot deep, and eighteen inches wide, with a sharp bow and a square stern. You sit upright against the stern-board, with your legs stretched out in the bottom. The deer's harness consists only of a collar of reindeer skin around the neck, with a rope at the bottom, which passes under the belly between the legs, and is fastened to the bow of the pulk. He is driven by a single rein, attached to the base of the left horn, and passing over the back to the right hand at the end, and takes several turns around his wrist. The rein is held rather slack, in order that it may be thrown over to the right side when it slips to the left, which is its very apt to do.

I seated myself, took proper hold of the rein, and awaited the signal to start. My deer was a strong, swift animal, who was not long in getting into the groove of the first start. My deer gave a startling leap, dashed around the corner of the house, and made down the hill. I tried to catch the breath which had been jerked out of me, and to keep my balance, as the pulk, swaying from side to side, bounded over the snow. It was not long in getting into the groove of the first start. My deer gave a startling leap, dashed around the corner of the house, and made down the hill. I tried to catch the breath which had been jerked out of me, and to keep my balance, as the pulk, swaying from side to side, bounded over the snow. It was not long in getting into the groove of the first start. My deer gave a startling leap, dashed around the corner of the house, and made down the hill. 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